

JANNAH.—Is the statement true Johanna has been impaled?—The Enquirer says:—"Parson this subject are going the generally, that it may be well expose the blunder which has led to the misconception concerning the steamer brought Wilmer and per, stating that 'Mar Johanna, Bishop among the Nestorians, nated.' The person who made graphic dispatch for the New York, sought to be wise beyond written, and sent the news thus: 'Mar Johanna, the second ship of the who visited this country recently, nated,' &c. This was the original matter. Mar Johanna and Anna are two persons, the former the mountain and the latter on the either has been impaled, it is the report of the death of the latter reached us on any better authority than that of the Telegraphic correspondence above."

VALUABLE GIOUS BOOKS.

ST LIBRARY, a Replication of *Baptist Works*, 3 vols. \$10. ELDER JESSE MEEKE. By C. D. 100 GLOVER CONSIDERED AS A SERMON-EXPOSITION, in a correspondence between the Rev. Richard Fuller, of Beaufort, and the Rev. Francis Wayland, Jr., A Standard Book of 50 PAGES. Price, 25cts. 50 THE TRUTH UNDER SEVENTY SUBJECTS. Rev. W. B. Collyer, D. D. F. compiled by Rev. J. O. Choules, 30 IN THE WORLD'S ONLY LIBRARY. R. W. CUSHING, Boston; a work of interest. 15mo. 31 ELDER JESSE MEEKE. By C. D. 100 AND REMAINS OF REV. WILLIAM OFFERING. By Rev. John Dowd. 100g. 75 MANUAL AND TEXT BOOK, collections of Scripture, arranged for use of Private and Public Worship, with Scriptural Expressions of Faith, with Henry's and a comprehensive view of the doctrine of Revelation. By Rev. W. W. of New-York. 12mo. sheep. 100 Extra gdt. 300

W. H. B.'S HAND BOOK. Comprising selected Scripture, arranged for various offices of duty, Select Formulas of Latin Concordance, etc. Rules for Churches, ecclesiastical and liberative assemblies. By Rev. W. W. of New-York. TRANSLATED FROM THE WORLD TO THE NEW, or the substance of the hundredth Anniversary of the First Church of Christ, in New-Haven, by William H. Green, 12mo. cloth. 50 CHURCH, the Home and Hope Free. By William R. Williams. 12mo. pamphlet. (Postage 2cts) 12mo. cloth. 50 A BAPTIST'S DICTIONARY. By R. Williams. D. D. 12mo. 12mo. (Sex. pamphlet). (Postage 2cts) 12mo. cloth. 50 MINISTER OF JESUS CHRIST. By R. Williams. D. D. 12mo. 12mo. (Postage 2cts) 12mo. cloth. 50 See pamphlet. (Postage 2cts) 12mo. cloth. 50 CLOTHES, designed for Conferences, and Sabbath Schools. 12mo. sheep. 12mo. (Sex. pamphlet). (Postage 2cts) 12mo. cloth. 50 BAPTIST S. S. HYMN BOOK. TRANSLATION; or, The History of the Apostles, and the Acts of the Apostles. By Daniel Sharp. 12mo. cloth. 50 THE BAPTIST. By J. Jordan. 12mo. cloth. 50

MINISTERS AND CHURCHES, designed for Conferences, and Sabbath Schools. 12mo. sheep. 12mo. (Sex. pamphlet). (Postage 2cts) 12mo. cloth. 50

THE HOLY TRANSFORMATION—INDUCE numbers of young men to become Ministers of the Gospel. By J. Jordan's Man from Home. 12mo. cloth. 50 BOYS, selected and arranged by Leichter, D. D. 12mo. cloth. 50 GIRLS, selected and arranged by Leichter, D. D. 12mo. cloth. 50 A CHILD TO BE SAVED. With cuts. 12mo. cloth. 50

MY DUTY. Illustrated by Sketches characteristic with illustrations. 12mo. cloth. 50

MY FRIEND'S FAMILY. By Mrs. OF CHILDHOOD. 12mo. cloth. 50 THE THIEF. 12mo. cloth. 50 NATHAN. 12mo. cloth. 50 YOUNG. 12mo. cloth. 50 ON. 12mo. cloth. 50 THE DUCHESS. 12mo. cloth. 50

news of new and excellent S. S. Books, just 1. They are well bound, illustrated with engravings, and of correct sentiment, from \$1 to \$10.

those works are neatly and strongly and handsomely printed; and, believing of an excellent and standard character, he would respectfully call them to the religious community.

WIS COLBY & CO., Publishers 120 Nassau-street, New-York.

INSURANCE COMPANY, incorporated for the purpose of insuring against loss by fire only; Capital 200,000 dollars, so held in the best possible manner—offers terms as favorable as other Offices. The Company is principally confined to the business of insurance, and is detached that its exposed to greater losses by sweeping fire. The Company is kept in their New Building of *Treas' Exchange Coffee House*, where constant attendance is given for the public.

The Company are now open for business.

JOHN CLARK, President. 120 Nassau-street, New-York.

INSURANCE COMPANY—TEN 150,000 dollars, office No. 120 Nassau-street, north of the State House. The Company are now open for business at all times during the day and evening.

gentlemen compose the Board of Directors.

D. FIRE INSURANCE COMPANY—on the south side of State House Square, between the Eagle Tavern. This building is the largest in the city, having been established 18 years. It is incorporated with a Capital of \$150,000, and is well secured in the manner. It insures Public Buildings, Landings, Furniture, Books, and personal effects. It makes no charge by rates, on time, and satisfies every claim. You will adjust and settle losses with promptitude, and thus endeavor to retain and patronize the public.

In the United States, where the Company may apply by mail directly to the Secretary, proposals shall receive immediate attention.

Gentlemen are Directors of the Com-

pany.

ELIJAH TERRY, President. BULLS, Secretary.

I am a man, and hence regard nothing foreign from myself which pertains to the human family.

ELIJAH TERRY, President. BULLS, Secretary.

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXV.

HARTFORD, FRIDAY, MARCH 5, 1847.

NEW SERIES. VOL. IX. NO. 50

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASYLUM STREETS.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half cent to agents becoming responsible for six or more copies.

Advertisements will be inserted at the usual rates of advertising in this city.

All communications on subjects connected with the paper should be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

ESSAY.

The following Essay was read sometime since before the Ministerial Conference of New London County, and the earnest request was then made by the brethren present, that should be furnished for the columns of the Secretary. Not deeming it of sufficient worth to merit so much attention, I withheld it. But having closed my connection with the Conference, for the present at least, and expecting soon to leave the kind circle of brethren in the ministry with which I am now surrounded, I offer it for insertion, as expressive, in part, of my feelings upon the important subject introduced.

D. B. C.

Norwich, Feb. 15, 1847.

"Homo sum, humani nil a me alienum puto," is a sentiment which has not only awakened a generous sympathy in the heart of a Roman poet, but which has also touched a kindred chord in the heart of every philanthropist and christian.

That I should be interested in whatever pertains to the interests of the human family, because I am one of that family, is a truth it would seem, which would force the assent of every thoughtful mind. Paul acknowledged it when he said, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise."

But while it is true, that there is a tie that should bind together the hearts of the human family as members of one great, vast fraternity, it is also true, that there is a stronger and more endearing tie, that should bind together the hearts of all the blood-bought disciples of the Lamb of God. Hence we hear the blessed Saviour urging the plea for his new commandment that his disciples should love one another.

And if it be thus, that as men we are bound to the human family, and as christians to the Church of Christ,—may we not see upon the same principle yet further extended, still stronger ties that should bind us together as "ambassadors of the cross?"—May we not see reasons why the ministers of the gospel should strive to harmonize their feelings and actions; and if nothing else that they should love each other "for their work's sake?"

And if the relationships which we sustain to the human family lay us under obligations to that family; and those which we sustain to the christian church, under obligations to the church; do we not the relations which we sustain to each other as christian ministers, lay us under special obligations to each other as ministers?

We are hence led to the theme of this essay.—THE RECIPROCAL DUTIES OF THE MINISTERS OF THE GOSPEL.

A recent author in attempting to delineate the character of the "good minister of Jesus Christ," in the service which he is to perform, has shown, that after he has rendered his first and highest service to "the Father who has called, the Son who has redeemed, and the Spirit who has renewed him," he is then to serve the church, the world and himself.

Though he has included it in the service which he is to render to the church, still he might with propriety have added that he is in a sense to serve his fellow laborers in the great work of winning souls to Christ.

What then are some of the duties which as ministers of Christ we owe to our brethren in the ministry?

1. We owe it to them to give them a place in our sympathies. It has often been remarked, that there is no class of persons whom so much need the sympathy of friends, as Christ's ministers.

Rendered sensitive by their education, and peculiarly so by their employment, all the tender and kind feelings of their hearts are called forth into constant and lively exercise. It is true indeed, that as a general rule, the christian pastor will receive marked tokens of sympathy among the members of his own flock. Of this, we would not be unmindful; because, but for this, he might often sink when depressed in spirits and laden with his crushing responsibilities. But who does not know that there is a sympathy existing between kindred minds, that cannot be found anywhere else? Who has failed to observe the kindred feeling pervading the bosoms of the same class of persons in any given community?

Hence, it is often and truly said, that we know not how to sympathize with the mourner until we have been called to mourn. The sailor loves his brother sailor, even though he may have come from another

clime. Those who have suffered together know how to sympathize with each other in their sufferings, and those who have labored together—in their labors.

It is on this principle that we as ministers, owe to each other our sympathies. No man can feel a minister's anxiety or know a minister's trials, like those who do a minister's work. True indeed, so far as his experience is in common with his brethren in the church, they may as well sympathize with him as any one else; but it goes farther than this. There are paths which the faithful pastor has to walk which his brethren have never entered; there are anxieties and depressions of spirits, which they may never experience; there are cares and responsibilities to which they must ever remain strangers. And are there none in the church, to whom the pastor, thus laden, may unbosom his feelings? Is there not one class who can cherish the same emotions? And who shall they be, but those engaged in the same work? Where as a pastor shall I look, in the church, for sympathy, if I am denied the privilege of appealing to my brethren in the ministry?

2. We owe it to each other carefully to guard each other's reputation. It has been many times said, and in a sense with truth, that a minister's reputation is to him everything. We know there are many fears entertained at the present day, lest the ministry become too popular. That there may be reason to fear that some may become popular, in the bad sense of the term, we do not question; but that a man should be popular, in the true sense of the term, is entirely a different thing. Webster defined the term to mean "pertaining to the common people, suitable to common people, familiar, plain, beloved by the people, enjoying the favor of the people, prevailing among the people." Now without this, what man can hope to succeed? And who can hope to gain this without a good reputation? Indeed, Paul has made it one qualification of a bishop, that "he must have a good report of them that are without; lest he fall into reproach and the snare of the devil." That man must be vain indeed who fancies to himself, that he is passing through the world with none to speak amiss of him. Indeed it would be rather a suspicious trait of his character, that wicked men should always speak well of him. An ancient philosopher, when he once heard a vile fellow praising him, inquired what bad thing he had done, that he should receive praises from such a man, for he expected rather reproach. So with the godly minister; reproving sin in high places and low, expects that there will be those who will attack him on the right hand and on the left, making a refuge of lies their covert, who will seek to exert a blasting and malignant influence against him, thus to tarnish his reputation, and hence destroy his influence. It is at this point where as ministers we may cluster around each other, and aid in warding off the darts of a common adversary. To illustrate:—Go into the parish of my brother, and members of his congregation, some restless spirits such as we find almost every where, come to me with their stories of complaint. Their minister has done something without consulting them; they are displeased with the course he pursues, and are ready to whisper into my ear their dark insinuations, as if, were it possible, to cause me to join with them in tarnishing his hitherto fair reputation. Now, I have it in my power to do my brother a kindness or an injury. If I encourage such persons to exercise the spirit of forbearance, and assure them, that I regard their pastor as a worthy minister, and a good man, I may thus shield him from future difficulties.

Not that I owe it to my brother, or he to me, to shield each other in sin; for we know that it is required of those to be pure who bear the vessels of the Lord.—But I do owe it to my brother, as much as in me lies, to shield him from scandal and reproach.

3. Intimately connected with this, we owe it to each other to do what we may to strengthen each other's influence. The time has been, (perhaps within the recollection of some of us,) when the pulpit was venerated much more than now,—when those that ministered at the altar, had a hold upon their parishioners, such as we probably shall never gain. There have been in operation for years, causes more or less apparent to every observer, the legitimate fruits of which are to weaken the moral power of the ministry. One development of this is seen in the restless desire on the part of some, for a constant sundering of the pastoral relation. In others, it manifests itself in attempts to trammel the pulpit.

It is true indeed that some of our ministers possess moral courage enough, to meet such attacks upon truth at the outset, and give them a deserving rebuke; but it is not so with all. There are many faithful pastors who feel as if they have not influence enough to stem opposition, and hence they bear in their own bosoms when they may have to bear, until they can do it no longer, when they will go away with wounded

spirits in search for another place of labor. It has long been our opinion, that the needed reform, in this respect, must begin with the ministry.

But how shall it begin, if we cannot in a measure at least, gain in point of influence, the position from which we have fallen? And how shall we gain that point, unless we rally around each other, strengthening each other's hands, and encouraging each other's hearts.

We would not be understood as being in favor of a ministerial junto, or anything of the kind; but let us be careful how we lay barriers in the way of our brother's feet, or increase the burdens that fall upon our brother's hands. We do well to remember that we but serve a common cause when we seek as much as we may be able, to remove those barriers and to render light

(Concluded next week.)

For the Christian Secretary.

Justification.

I am glad that "E. D." has attempted a vindication of his extended critique on Rom. 5: 18. I am pleased with its spirit, with slight exceptions: I have no desire for controversy; and should especially regret to grieve the writer, or any other of God's dear children, by any unkindness, through "prejudice" or want of "candor." Notwithstanding, I do regret such a manner of treating the doctrine of justification; because I think that this is the doctrine of the text under discussion; and that such a method of treating it is entirely unwarranted by the word of God. In his last communication, the term "price" occurs eighteen times oftener than it does in all the New Testament. If I am correct, it occurs in his short letter twenty times. In the New Testament it occurs but twice in connection with the doctrine of redemption. "E. D."s phraseology is therefore fruitful increase from the "seed of the word." I am pleased, also, that it does not occur at all in the sense in which he has used it, viz.: when speaking of redemption by Christ in the New Testament. It occurs but twice in the two cents' worth of Indian meal a day will save a human life. Mothers, sisters, daughters, wives of America! there are thousands of your sex dying naked upon the damp, cold ground in Ireland, without even straw to lie upon. Will you not look into your wardrobe and give what you can spare to the poor creatures, perishing with famine and the famine fever? May the God of all grace and mercy and compassion touch the heart of America in view of such a spectacle of wretchedness. Anything—anything to eat or wear, will come to thousands like or exception. It occurs in 1 Cor. 6: 20, and 7: 23, "Ye are bought with a price; but ye are the servants of men." Here it is obviously spoken of those who are supposed to be actually justified—redeemed from the curse of the law, the dominion of sin, and the bondage of Satan, wherein they were held, while in unregeneracy. Until, therefore, "E. D." can show from scripture, or from some method other than a mere redundant use of his favorite term that "price" when applied to the doctrine of justification, has reference to all men without distinction or exception, I must tell him plainly that he uses terms either unmeaningly or erroneously. His illustration is a very common, and indeed a very proper method of illustrating the universality and freeness of the gospel call to sinful men to turn and live; but if he supposes it to be an illustration of the doctrine of the justification of sinful men through the redemption that is in Christ Jesus, he has greatly misrepresented the plain instructions of Christ. Christ teaches us that he laid down his life for us. Hence his blood is called the blood of the covenant, and the symbolic wine of the supper is called the blood or seal of the new covenant, and will be such till his second coming, when all the original stipulations of that covenant shall be found complete in the "justification" of all those who were chosen in Christ before the world began, to have redemption through his blood. It is obvious also, that every one in behalf of whom he has given satisfaction to the law and justice of God for their "justification," shall be partakers of the fruits of his justifying righteousness.—If "E. D." should ask, Is the illustration given, a fair representation of the universality and freeness of the gospel call? I would answer yes, and admit that there is but one side to the question. But if he presents it as an illustration of the justifying efficacy of the "price" of human redemption, I must say that it is no illustration at all; and further, no complete illustration will do justice to this subject can be created by "E. D." for the obvious reason that the mediation of Christ, with its "justification," is altogether a peculiar case. In my former letter, I asked (in view of the exposition) whether it was not possible, to cause me to join with them in tarnishing his hitherto fair reputation. Now, I have it in my power to do my brother a kindness or an injury. If I encourage such persons to exercise the spirit of forbearance, and assure them, that I regard their pastor as a worthy minister, and a good man, I may thus shield him from future difficulties.

Not that I owe it to my brother, or he to me, to shield each other in sin; for we know that it is required of those to be pure who bear the vessels of the Lord.—But I do owe it to my brother, as much as in me lies, to shield him from scandal and reproach.

3. Intimately connected with this, we owe it to each other to do what we may to strengthen each other's influence. The time has been, (perhaps within the recollection of some of us,) when the pulpit was venerated much more than now,—when those that ministered at the altar, had a hold upon their parishioners, such as we probably shall never gain. There have been in operation for years, causes more or less apparent to every observer, the legitimate fruits of which are to weaken the moral power of the ministry. One development of this is seen in the restless desire on the part of some, for a constant sundering of the pastoral relation. In others, it manifests itself in attempts to trammel the pulpit.

It is true indeed that some of our ministers possess moral courage enough, to meet such attacks upon truth at the outset, and give them a deserving rebuke; but it is not so with all. There are many faithful pastors who feel as if they have not influence enough to stem opposition, and hence they bear in their own bosoms when they may have to bear, until they can do it no longer, when they will go away with wounded

such purpose. I quoted it (not to show that all who are called, are justified,) but to show that all who are justified are glorified. Your remarks on calling, are therefore irrelevant. Calling is not the point at issue, neither is it the doctrine of your text. The text does not say, "The free gift cometh upon all men to calling of life." It is "unto justification of life." Let me, therefore, put the passages together as I believe in the sense in which the Holy Spirit designed. "The free gift came upon all men unto justification of life." And whom he justified, them he also glorified." Now bro. "E. D." give me Bible, saying, "But many be justified, but few chosen," or anything teaching such a sentiment. Give me scripture illustration subjecting those who are thus justified. "Bought with a price," to a "greater" or to any final punishment for rejecting Christ, the King's son, in the atonement; then will I say, amen, such a method of treating a mediation, which made personal salvation, not merely possible, but absolutely certain.

Christian Secretary.

HARTFORD, FRIDAY, MARCH 5.

Canada Baptist Missionary Society.

There is a faithful, devoted band of Baptists in Canada, who are earnestly engaged in the cause of their Master. Though small in number themselves, yet with the assistance of friends in Great Britain and the United States, together with their own efforts, they are doing a good work especially among the Romanists. The following of the proceedings of the tenth annual meeting of the Society, is condensed from the Montreal Register by the N. Y. Recorder.

This Society, as we learn from the Montreal Register, held its tenth annual meeting in the Baptist-chapel, St. Helen street, Montreal, on Thursday evening, Feb. 4, Joseph Wenthurst, Esq., in the chair. The Annual Report was read by one of the Corresponding Secretaries, and addresses were made by the chairman, and by the Rev. Messrs. Bosworth, Wilkes, Churchill and Gridley.

The entire receipts for the year 1840, were £2,712 14s. 1d., including the following items: Grants from the Parent Society in England, £482 5s. 7d.; contributions from friends in Great Britain, £411s. 1d.; in Canada, £305 6s. 9d.; in the United States, £208; in Nova Scotia and New-Brunswick, £174 16s. 9d. The entire expenditure was £3,031 0s. 5d. The amount received for the Swiss Missions was £1,293 6s.; the amount expended, 1,772 2s. 8d. The debt of the Society on the 31st of Dec. last, on the Missionary account, was £948 6s. 4d.

The Committee report that Theodore Lefleur, a young man who had been a student at Grande Ligne upwards of two years, and who appears to possess promising talents for the Christian ministry, has proceeded to Geneva, since the last annual meeting, at the expense of the Society, to study theology in the institution over which the celebrated Dr. Merle D'Aubigné so ably presides. He has been very kindly received, and has commenced his studies with good prospects of a favorable issue. The Committee commend him to the prayerful regards of their Christian friends.

The Report alludes to remarkable success in the District of St. Pie, where twelve Romanists have been converted of late, and the work is still going on. The Report says:—

"These successes have excited the rage of the enemies of the truth. The Jesuits, fearing the results of the spread of the gospel, held continuous meetings at St. Hyacinthe, a short time ago, with a view to revive the zeal of the Romanists, and check, if possible, the advance of evangelical principles. They chanted masses, preached against Protestantism, and burned Bibles—but all in vain. Instead of accomplishing their purpose, they had the mortification to learn that some who had hitherto been steadfast in Romanism, had been led by these proceedings to inquire after the truth, and ultimately to embrace it. Persecution was then resorted to, and not without effect. The lives of two persons were in danger, and they were compelled to leave St. Hyacinthe and take refuge in another place.—This, too, the Committee doubt not, will be rewarded for good; the Lord will cause the wrath of man to praise him."

We should be glad to make further extracts from the Report. We know of no missionary field among Roman Catholics which yields so ample harvests as that in Canada, which is the scene of operations of the Swiss Mission.

The Register's account of this interesting anniversary meeting closes thus:—

"All we want is united action. And why should we not have it? The Baptists of Canada are able to support their missions, to a much greater extent than they have hitherto done. But they must be united. Again we ask, Why not? There is no difficulty at this end of the province. We are all willing to join our brethren for the spread of Baptist principles, and the advancement of the Baptist denomination, abjuring all right of interference with individual churches, and holding sacred the claims of conscience. Such are the views and feelings of the East; will the West respond?"

Revels.

The last Christian Watchman says:—"Verbal intelligence of the outpouring of the Spirit in our State, continues to reach us. At Lowell, S. Readings, and Webster, encouraging evidence of the Spirit's presence is manifest. As we do not design to give statistics, so much as to record the instances of the Divine favor to the churches, we have taken no pains to collect details.

Our exchanges furnish the following revival intelligence:

BERKSHIRE COUNTY.—A correspondent of the Puritan writes as follows:

"We have revived, in this county, the old fashioned church conference, and every gathering has been baptized of the Spirit. The pastors and delegates of from six to ten churches usually convene, and spend two days in preaching, conference, and prayer. We met at Peru, and the work there received a new impulse; then at Williamson a glorious and powerful revival followed, which was never more interesting than at this moment.—The college term commenced about two weeks since, and solemnity is beginning to steal over the minds of the students; in the college there have been already two conversions. We met next at North Adams; there was one conversion. The church generally did not find time to attend our services, but those who did were quickened, and we hope for good things there yet. I have just returned from a conference at South Adams, where an interesting work is in progress."

"A work of grace, more or less extensive, is going on in ten of the churches connected with the Berkshire Association. One of these is Canaan, just over the line in New York. The rest are in this county. We need the prayers of Christians."

NEW JERSEY.—Rev. B. H. Clift writes to the editor of the New York Recorder:—"In my recent and last tour through New Jersey, in behalf of the Am. & Foreign Bible Society, I was pleased to find that some indications of revival here and there existed; but nowhere could I feel so fully satisfied as to the genuineness of a revival, as in the proofs exhibited at Upper Freehold, on last Lord's day. It appeared that on the Sabbath previous, a number of young persons had been led to put on Christ by baptism, and others were now waiting for the same delightful ordinance, which, together, would make up a number of twenty-two, whom our brother Armstrong is permitted to introduce to the communion of saints, agreeably to the Lord's appointment. A good number of peculiar instances, but of course all of them, at present,

terest, but suffice it to say, that for once I was selected as an applicant for pecuniary aid in behalf of one of the most important institutions of our day. I felt as if breathing more freely than of late, when I witnessed the reality of the revival by substantial and scriptural fruits. Nearly thirty dollars were subscribed for the American and Foreign Bible Society, with surprising ease, and with evident pleasure."

KENTUCKY.—"We learn," says the editor of the Louisville Banner and Pioneer, "by letters from Georgetown, that a delightful state of things is in progress in the church there. At the last accounts Elder Campbell had baptized upwards of thirty, and the interest was increasing. Many of the students in the college were among those who seemed to be inquiring the way of life."

"The First church in this city also, is in the enjoyment of a pleasant state of revival. Eliz. Sears, its pastor, has already baptized several, and the prospect seems favorable to a considerable increase."

In the field supplied by Rev. T. L. Garrett, of Paducah, Ky., comprising some settlements in the southern part of that State, bordering upon Illinois, and known as the "Purchase," a powerful and extensive work has existed. Two or three hundred persons are supposed to have experienced religion among the different congregations, and Mr. G. at the time he wrote had baptized about forty persons.

Among the encouraging fruits of this revival is the fact that a church which has heretofore maintained anti-slavery sentiments, and separated from a regular Association some years ago, shared in the work, renounced those sentiments, and determined to return and cast in their influence with their brethren in spreading the gospel.

REVIEW AT COHOES.—Br. Wilder informs us under date of Feb. 16, that the Lord has poured down His Spirit in this part of his moral vineyard, and that thirty have been baptized, and there are still indications that God has not left them. In the Cannon street church, in New York, the revival which has already been noticed, has become exceedingly powerful—and in Skeneateles it is a very interesting time. Br. Smith has baptized several. We see by the papers that revivals are noticed here and there in other States. In the Kentucky Banner revivals are noticed at Georgetown and Louisville.—N. Y. Bap. Register.

OREGON.—A correspondent of the New York Evangelist writes from Delaware, O., under date of February 6:—

"An interesting revival of religion is now in progress in the Methodist church in this town. It is the more interesting, because it is reaching in a powerful manner the students of the University.—The work began suddenly and unexpectedly. No extraordinary means were used previously. Providence, however, had disposed the minds of the people for a gracious work, by several afflictive events."

"About two weeks since there was so much feeling, that meetings were appointed, and they have been continued ever since, with increasing interest. Some twenty students have been converted, and among them, some very hardened. The work progresses also in town, and many are rejoicing in hope. About fifty have desired an interest in the prayers of God's people, and there is no abatement of feeling, but rather an increase. In the revival there are many outbreaks of feeling, which are not agreeable to our mode of operation. But these do not at all affect the integrity of the work. To all appearance it is the work of God, and in it we rejoice. We hope and pray that the Divine influence may be communicated to the other churches in this town. Indeed, there are some indications of such an event, in at least one church."

HARMONY CHURCH, Monroe Co., O.

MESSRS. EDITORS.—With much pleasure I inform you that the Lord has done great things for us, whereof we are glad. I have been preaching for the brethren here for six or eight months. The church has been in a cold state for a long time.—

On the night of the 26th of January I commenced a meeting which closed on the 14th of February.

I was assisted during the last week by Eld. James Woods, who labored with me faithfully.

It has been a time of the outpouring of the Spirit. Twenty-eight have been baptized, and thirty-three in all added to our number, and there is a prospect of further additions.

The youngest of the converts is not 15, and the oldest is near 70 years of age. O how delightful to see the youthful and the aged enlist under the blood stained banner of the cross.

Yours, &c. GRO. W. WHARTON.

[Cross and Journal.]

Interesting news from Oregon.

Letters of a very interesting character have just been received at the Home Mission Rooms, from Rev. Ezra Fisher, of Twality Plains, (about twenty-five miles northwest of Oregon City,) Oregon Territory, dated August 15th and 19th, 1846. They contain statements of difficulties and hardships endured by our missionaries in that new country, but they are spoken of as such as were anticipated, and are endured not only without murmuring or discontent, but in a spirit of rejoicing that they are accounted worthy to endure them for Christ's sake.

Mr. F. says: "It would have been too much to expect that we should have been thrown into the bosom of affectionate churches who sympathize with a faithful ministry, and study to make his labor pleasant. But we find that men do rejoice in the sound of the gospel even here; and we feel strongly assured that the time is not far distant, when all the discouragements peculiar to a new country and an extremely fluctuating population, will give place to the order and efficiency which the gospel of Christ so forcibly inculcates."

Mr. Fisher labored in a camp-meeting at the upper plains last June, where he enjoyed the great satisfaction of obtaining evidence of the conversion of ten or twelve persons. He had also assisted at the organization of a church near the mouth of Yam Hill River, and on the following Lord's day baptized a brother of considerable talents, who proposed to prepare himself for the ministry.

There are now three churches organized, and most favorably located—the places occupied by them being such as will unavoidably be selected as county seats for three important counties on the Willamette River. There are materials at different points sufficient for the organization of two or three others; but of course all of them, at present,

are weak, and need the most unrewarded nursing and care.

Mr. F. is sometimes absent at distant stations, but when at home, preaches every Sunday, and superintends a Sabbath school of about twenty-five scholars and five teachers.

He affecting alludes to the pioneer character and influence of a large portion of the settlers; to the heathen in the midst of whose tribes they have emigrated; and their proximity to heathen islands in the Pacific Ocean, and the opposite coast of Asia; the increasing population of the settlements around him, and the free intercourse which will inevitably be established between them and all those heathen peoples, as reasons why the mission should be well sustained and strengthened.

Great accessions to the population were looked for in the autumn from across the Rocky Mountains, and a great impulse is to be given to all the interests of the Territory, from the settlement of the difficulties between our country and Great Britain.

The Papists speak of as being on the alert; endeavoring to establish themselves at every important point, and very freely offering their agency in forming the social and religious character of the people.

He desires that intelligent brethren, who are farmers, or mechanics, or lumbermen, or such as could engage in the Salmon fisheries, from the Eastern States, would join them immediately.—They could proceed easier by the way of Cape Horn, than those who cross the Rocky Mountains.

"Such brethren," says Mr. F., "would find a small capital judiciously invested, would, with industry, not only soon produce a competency, but probably lead to affluence." He is particularly desirous that two or three competent school teachers would go out, and believes that they would be generously supported by the people.

His letter closes thus:—"Tell our brethren that tracts, Sunday school books and religious periodicals are greatly needed by us, and we feel that we cannot deny the boon of a few packages as soon as they can be sent us. We have now been here, away from the privileges they enjoy—literally shut out of the religious world for seventeen months, and utterly destitute of religious periodicals, except as we occasionally come across an angel visitor of that kind that is providentially thrown in our way. We trust it is our love for the cause of Christ in Oregon which has led us to forego the privileges we enjoyed at home in the United States. Shall we not, then, meet with a warm and favorable response from our brethren whom we left there when we ask them for means of mental and spiritual education for ourselves and our children, which they can so easily supply?"

B. M. H.

High School.

A meeting of the First School Society of Hartford, was held at the City Hall on Monday evening last, for the purpose of hearing the report of the Committee appointed at the previous meeting.—Hon. A. M. Collins was chosen chairman, after which, Rev. Dr. Burgess read an able and lucid report on the expediency of establishing a High School.

The arguments in favor of the enterprise appeared to be fair and candid, and at the same time unanswerable. After the reading of the Report, Gov. Ellsworth opened the debate in a speech against the establishment of the School. He was in favor of building additions to the present school houses, and employing extra teachers if necessary, but was utterly opposed to a High School. Many of his positions appeared to be peculiarly unfortunate, and were utterly demolished by Rev. Drs. Burgess and Bushnell and Revs. Mr. Turnbull and Harrington. The meeting was also addressed by Mr. Seth Terry, Roderick Terry, James H. Avell and Wm. Bigelow, in opposition to the measure, and by Mr. W. H. Burleigh in favor of it. Mr. Bigelow considered it an abominable project. The debate was continued till ten o'clock, when the meeting adjourned to next Monday evening at 7 o'clock. There were from 1000 to 1200 people in the Hall.

We hope to see a full meeting next Monday evening. Let every friend of the School be present and the measure will be carried by a triumphant majority. We consider the establishment of a High School like the one proposed, a matter of too much importance to be measured by dollars and cents. The expense of erecting the building, purchasing the grounds, &c., was estimated in the report at \$12,000; something less, we believe, than one dollar for each person in the Society. What a trivial consideration is this when compared with the almost inakable advantages that will result from the establishment of such a school. Let us have a full meeting and the object is secured.

PROGRESS OF LIBERAL SENTIMENT IN PRUSSIA.

It would seem from accounts received by almost every foreign arrival, that the idea of religious liberty is destined to prevail in Europe in despite of Church establishments and rigorous laws especially designed for its suppression. The Pope is growing liberal; the despots of Europe are becoming more and more liberal, and what is more pleasing than all, the people are crowding them forward in this good work.

The London Universe, of Jan. 29, speaks as follows of a contemplated reform by the king of Prussia:

"The king of Prussia will, in a few days, issue an edict, or law, granting a very large measure of religious liberty to his kingdom; a measure quite as large as could possibly be expected in the present condition of things in that kingdom, especially under the maintenance, and even the existence of the Prussian national church. This is a matter which calls for devout thanksgiving on the part of every sincere friend of a pure Christianity. We understand that the measure is so comprehensive, that it will cover completely all such movements as those of Czerny, Ronze, and their adherents. In a word, who are dissatisfied with the existing Protestant, Catholic, or Jewish modes of worship, may have such as they prefer, upon engaging to support it at their own charges, and to maintain a due regard to the laws which enforce good order and propriety. We consider this act of the king as constituting a most important epoch in the history of religion in Germany. It is worthy of the enlightened and excellent monarch of Prussia—a man who fears God, and seems desirous of what he can to advance the interests of true religion. In regard to his participation in the suppression of Cracow, we have authentic information, which will go very far to exculpate him.

In a very few weeks the long expected constitution will be given by the king of Prussia, and the States-general of the kingdom will be convened to carry it into effect. This body, it is decided, will be the union of all the provincial assemblies of the kingdom, eight in number. This is a great movement, and may be followed, and doubtless will be, by the most important consequences. May God give wisdom and guidance to all who take part in it! If Prussia should succeed in establishing a wise and good constitutional government, it will be a great thing for humanity entire, and especially for the whole German people. We shall watch closely both the

movements alluded to above, and give our readers the earliest and most authentic information respecting them which may come to our hands. They are movements to which no Christian, no friend of human liberty and human rights, live where he may, can be indifferent. We are approaching momentous times. Great and extensive changes in the state of the world, are not far in advance of us—or we are wholly mistaken. Come what may, let us hold fast to the true source of consolation and confidence: 'The Lord reigneth; let the isles be glad therof.'

Publishing Novels.

The religious press has had a great deal to say upon this subject recently, and a great deal that has been said has been right and proper, and we trust it will be regarded by those who have been led to the world as the principal offenders in this matter. The same remark will apply to the temperance cause. We believe more evil than good will result from the practice of certain temperance papers of publishing the names of rum-sellers from week to week. The individuals thus held up to the public gaze, will not be likely to be made better by it, but on the contrary their feelings will be more likely to be alienated entirely from the cause of temperance. So with book publishing. It is unkind to select a single firm and make that firm the special object of remark; nor do we believe that such a course will be productive of good.

The Dissenters of England and Wales already, owing to such conduct of the Established clergy number fifteen millions, whilst the Episcopalian have dwindled down to seven millions of persons.—According to the report of the tithe commissioners, the clergy of the establishment enjoy a total income of nearly nine millions and a half sterling, and this enormous sum is distributed between 2 arch-bishops, 25 bishops, 29 deacons, 58 arch-deans, 353 prebendaries, 291 canons, 10,742 incumbents, 5,230 curates—in all 16,732. The Archbishop of Canterbury has an income of £17,000 sterling—his right reverend brother of York £10,000. The Bishop of London has £11,700—the Bishop of Durham £8,000—and his lordship of Winchester £10,500. The other bishops range from £5,000 to £3,000—making altogether the total income of the archbishops and bishops, 143,915 pounds sterling.

Three Bishops, who entered their episcopacy comparatively poor, were enabled to leave their families £700,000 sterling. A Bishop of Clogher went to Ireland without a shilling, and in the eighth year of his prelacy he died, leaving £400,000 sterling.

By returns of probates of the will of twenty-four bishops, during the last twenty years, it appears that their bequests amounted to £1,649,000 sterling

—all personal property—real property, perhaps as much more, not included.

The whole army of England is maintained at less charge upon the country than the Established Church—£2,424,895 it requires to defray the expenses of the army per year—£9,000,000 to uphold this mild form of popery. The navy costs three millions less than the church.

It is proposed, therefore, that the head of the Established Church shall receive, instead of £17,000 a year, the same amount that Lord John Russell receives as premier of Great Britain, viz.: £3,000 a year—the archbishop of York £3,000 a year instead of £10,000, and the Bishop of London £2,000 a year in the lieu of £11,000. The other bishops would be handsomely paid at the same price, and it is more probable that men more learned and pious and practical, would then be found in the hierarchy.

It is proposed, therefore, that the head of the Established Church shall receive, instead of £17,000 a year, the same amount that Lord John Russell receives as premier of Great Britain, viz.: £3,000 a year—the archbishop of York £3,000 a year instead of £10,000, and the Bishop of London £2,000 a year in the lieu of £11,000. The other bishops would be handsomely paid at the same price, and it is more probable that men more learned and pious and practical, would then be found in the hierarchy.

It is proposed, therefore, that the head of the Established Church shall receive, instead of £17,000 a year, the same amount that Lord John Russell receives as premier of Great Britain, viz.: £3,000 a year—the archbishop of York £3,000 a year instead of £10,000, and the Bishop of London £2,000 a year in the lieu of £11,000. The other bishops would be handsomely paid at the same price, and it is more probable that men more learned and pious and practical, would then be found in the hierarchy.

It is proposed, therefore, that the head of the Established Church shall receive, instead of £17,

CHRISTIAN SECRETARY.

Congress.

Congress expires on the 4th inst. As water part of the most important business of the very close of the session. The additional duties on certain imports before the House at the last date.—A bill was also before the Senate, of course, be able to get the most transactions of the two houses till next those who live at a distance, it would great deal of time is wasted in useless

ISLANDS.—It appears by published in the Sandwich Islands that the Jesuites have embarked in trade with the natives arranged to despatch a vessel laden with a assorted cargo every month from supply the demands of this traffic, and their goods so low as must drive every part of the business. Here is matter for

D. BAIRD came passenger in the Cam- was made a most thorough inquiry into Europe, having visited every part of recent interviews with the sovereigns countries. Perhaps no man living is to furnish intelligence upon the re- of Europe at the present time than

OF SLAVERY BY SWEDEN.—By the arrival, intelligence was received that determined on abolishing slavery in St. Bartholomew, the only colony it the West Indies. A sum of \$2000000 annually until the freedom of all shall be repurchased.

—The Government of Uruguay, has abolished slavery throughout the country. The peculiar institution appears to spread rapidly.

—**It** has blown its blasts for twenty years character of truth is well known.”

SPORE, pastor of the Presbyterian church, has received and accepted the chaplaincy at the West Academy.

TO HATTI.—The Baptists in Eng- sent to send a new missionary to this Is- W. H. Webley, son of the Rev. Mr. Bradford, has been ordained for the ministry. Hatti is place a where good mission- ship needed.

DANCING.—The committee appointed of awarding the premium of fifty dollars to the best Tract on Daring, have decided that presented by Rev. Austin Covel, Ms. The Tract is to be forthcoming by the American Tract Society.

—**The Boston Reporter** speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

NEWS.—It will be seen by reference to the column that the army in Mexico has the slight reverses, and that Cassius M. is son of war. He would have done dying at home and continuing to labor in the cause.

—, with some confidence, by those who now, that an attack on Vera Cruz was to be made,—that General Scott was destined for this purpose, and that the assault by land and water simultaneous movements of Gen. Scott appear to justification. It is not improbable that we are in a battle in that quarter in the course of

THEOLOGICAL INSTITUTION.—From for 1846-7, we learn that the number is as follows :

9
9
12
—
Total, 30

—**AMOUNTS OF BEARING** at the Institution, is and fifty cents per week, payable in advance, is at the rate of thirty-seven and one-half cents per dozen. For fuel and light, the charge is made for fuel used in the rooms, and for other necessary public expense, a charge is made for tuition, room-rent, and use of the Library.

MY MAGISTRATE.—We see it stated Colby, of New Hampshire is an manufacturer of scythes, to which he carries for sale, and has lately erected suitable for woolen manufacturers. The man fully attends to his own affairs, will the interests of the people to suffer.

—The lines from the Cincinnati in the death of Mrs. Martha W. Warren, appeared in this paper two weeks ago, should have read, Mrs. Martha Warren, was a daughter of Mr. John F. Green. She died at Cincinnati.

—**NEW YORK** had raised \$45,000 last.

New Publications.

FAMILY WORSHIP. By Rev. A. D. Gillette.

An excellent little Tract of eight pages, bearing this title, is published by the Am. Bap. Publication Society. The subject is one of vital importance; nor do we see how a man professing to be a Christian, can live in the neglect of Family worship; but we suppose there are such, and to them particularly should the unanswerable arguments of Mr. Gillette in favor of this duty, be read. But we fear few of them will reach Connecticut if they travel as slow as our bundle did, for we find by a note accompanying it, that it commenced its journey for Hartford, on the 19th of Oct. last, having been over four months in coming a distance that ought to be performed in twenty-four hours.

We are informed by the Secretary of the Society, that the tract is put up in packages containing 47 copies, for twenty-five cents. A package might be distributed to advantage in every church in the State.

BIBLE SOCIETIES.

Messrs. Lewis Colby & Co., have recently issued a small volume entitled “A sketch of the origin and some particulars of the history of the most eminent Bible Societies; with a more detailed account of the American and Foreign. By Willian H. Wyckoff, A. M., author of the ‘Bible Question.’”

Perhaps few men are better qualified to write a history of the origin of the American and Foreign Bible Society than Mr. Wyckoff. His long acquaintance with its affairs, and his more recent connection with it as Corresponding Secretary, have afforded him opportunities of becoming thoroughly acquainted with its rise and progress, as his book plainly shows. It is important that every Baptist should understand this question; and understand thoroughly, too. That the Bible should be fairly translated from the original tongues, for purposes of foreign distribution, is a question that will not be disputed by any, except pedobaptists; and we believe the denomination is bound, both by the injunctions of the bible itself, and the sacred obligations they are under to the heathen world, to do this. But we are free to express our opinion that the publishing of Bibles for Home distribution is unnecessary, for they must necessarily cost much more than if manufactured by individual enterprise.

BAPTIST LIBRARY

This number contains Fuller's exposition of the book of Genesis, and commences, the Holy War, by John Bunyan. Price two dollars per annum.

—**INTELLECTUAL PHILOSOPHY.** The Harpers have just published a second edition of President Mahan's Lectures on Intellectual Philosophy. These Lectures are written in the chaste and classic style of President Mahan, and contain a vast amount of valuable information upon the subjects of which treat. We would not be understood, however, as endorsing the sentiments of the Oberlin school while speaking of Mr. Mahan's book, for we differ essentially from that school on certain points of doctrine; yet this difference of opinion should not prevent us from the expression of an honest opinion. For sale by Belknap & Hamersley.

THE DEANSHIP. By R. B. C. Howell, D. D. Am. Bap. Pub. Sociey.

This little volume treats upon an important subject; one which is not so well understood, or at least, so well attended to as it should be. Dr. Howell's remarks on the nature of the Deanship, its necessary qualifications, the forms of election and ordination to the Deanshipship, the duties of Deacons, &c., appear to be sound and scriptural. We wish the book an extensive circulation among the churches.

TERMS OF SACRAMENTAL COMMUNION. By R. C. Howell, D. D. Am. Bap. Pub. Society, Philadelphia.

We have run our eye over these pages with pleasure; and only wish that they might be candidly read by those who often bring the charge of close communion against us, for it would seem almost impossible for the veriest bigot to read them with an unprejudiced mind without being convinced of the utter fallacy—not to say wickedness—of such a charge. The book contains 271 pages, 12mo, and were it for sale in this vicinity, would undoubtedly meet with purchasers.

THE MARRIED LIFE, A WEDDING GIFT. By Joseph Belcher, D. D. Am. Bap. Pub. Society, Philadelphia.

The name of Dr. Belcher is familiar to the Baptist churches in America; for he has written, and written to some purpose, since he came out to this country. The Married Life, is a beautiful little book, neatly printed, and handsomely bound with gilt edges, and, might be expected, is well filled with sterling advice on the importance of the marriage state, the duties arising from marriage, its joys and sorrows, &c. It is a valuable book and admirably calculated for a “Wedding Gift.”

AMENITIES OF LITERATURE. By D'Israeli. Harpers.

Five authors have gained a more rapid, and at the same time, eminent station in the literary world, than D'Israeli. His “Curiosities of Literature” and “Miscellanies of Literature,” were highly popular productions, nor will his “Amenities of Literature” be less praised by the lover of learning. His Sketches and Character of English Literature in the volumes before us, are admirable, and evince a most thorough and accurate knowledge of all the authors of note that precede him. Unfortunately for D'Israeli and his numerous admirers, he lost his sight in the very midst of his literary pursuits; the papers in this collection being only a portion of his projected history. For sale by Belknap & Hamersley.

PICTORIAL HISTORY OF ENGLAND.

No. 18 of this popular and useful work has been received from Harper and Brothers, and we commend it as formerly to our readers. For sale by Belknap & Hamersley.

THE BAPTIST'S COTTAGE LIBRARY, Nos. 3 & 4.

The exposition of the Song of Solomon is continued in these numbers. The Cottage Library is neatly printed, and is sold at a very moderate price, \$1.50 per annum. Henry D. Dawson, publisher, 192 Fulton St., N. Y.

THE COTTON FACTORY, known as the “Alexander Mill,” in Killingly, Ct., was recently consumed by fire on Monday night, with all its contents entirely insured at Hartford and Boston.

FIRES AT TOWNSENDVILLE, N. Y.—We regret to hear, by a letter dated Feb. 20, that the store of Messrs. W. H. & J. M. Lallen was consumed by fire on the evening of the 18th inst. Loss about \$2000, insured for \$1000. The books and accounts were saved.

DEATH BY VIOLENCE.—Dr. Sacer, Coroner, was called on Thursday last, to hold an inquest on the body of a Mrs. Foster, (Mrs. Dr. Foster) who died the night previous. A post-mortem examination was had, and the verdict of the Jury was that she came to her death through violence inflicted upon her person by her husband. We trust the villain will be apprehended.—*New York Telegraph.*

EXPORTS OF BREAKFASTS, &c., FROM EUROPE.

—Since the 1st of January, there has been exported from this port to Europe, (principally Ireland) ten thousand nine hundred and sixteen barrels of flour, one hundred and sixty-five thousand and five hundred and eleven bushels of corn, and twelve hundred barrels of corn meal. For the quarter ending December 31st, there were exported from the port, thirty-eight thousand six hundred and seventeen barrels of flour, one hundred and seven thousand bushels of Indian corn, eight hundred forty-one bushels Indian meal, and nine hundred bushels of rye, the value of which was \$33,361.

In addition to the above, three barques cleared this morning for Europe, viz.: the Attica for Cork, the Hannibal for Galway, and the Angola for Liverpool, with fifty-one thousand five hundred and seventy-seven bushels of corn, two thousand one hundred bushels of rye, five hundred barrels of flour, and five hundred barrels of corn meal.

EXPORTS OF CORN.—The Albany (Geo.) Courier says: Gen. James Hamilton is preparing to ship a cargo of corn from this place to Apalachicola, and thence to Europe. It was produced at his farm near the office of New Haven, Pa. The engine used in extracting the flour before any extensive damage had been done to the building or its contents. Much damage was however caused by the water necessarily thrown to extinguish the fire, but the loss, we are happy to hear, will be fully made up by insurance. The building was owned by Rev. John M. Garfield, of Albany, and was insured.—*N. H. Cour.*

EXECUTION.—The negro, Joseph Alexander, was hung in compliance with his sentence, in the jail yard that morning, between 11 and 12 o'clock.—*Baltimore Patriot, Friday.*

BARRISTER OF THE MEXICANS.—One of our letters yesterday stated that Lieut. Miller, an officer of the Ohio volunteers who was killed at Chichon, had his heart cut out and hung upon a bush! We have since seen another letter, stating that the body of the brave but unfortunate Lieut. Ritchie was likewise mutilated after his death. His heart, we are told from him, and afterwards stuck upon a pole by the roadside! The bold boys upon the scene of the execution, for his services, were hanged.

INDIAN TROUBLES.—We learn that portion of the Stockbridge Indians who have become citizens, and those who are not, have had disturbances which are likely to prove serious. The trouble arises from the fact that the Indians are compelled to distribute to the collector, reinforced by the citizen party, a second attempt, and partly succeeded. The Indians rallied again, and recovered the property.

Thus the matter stands at present; both parties taking breath for another attack. We shall hear the result soon.

Since the above was in type, we learn that about fifty Oneidas, armed, have gone up to assist the Indian party. “When Greek meets Greek, then comes the tug of war.”—*Green Bay Advocate.*

MAHAN'S INTELLECTUAL PHILOSOPHY.

The Harpers have just published a second edition of President Mahan's Lectures on Intellectual Philosophy. These Lectures are written in the chaste and classic style of President Mahan, and contain a vast amount of valuable information upon the subjects of which treat. We would not be understood, however, as endorsing the sentiments of the Oberlin school while speaking of Mr. Mahan's book, for we differ essentially from that school on certain points of doctrine; yet this difference of opinion should not prevent us from the expression of an honest opinion. For sale by Belknap & Hamersley.

THE BOSTON REPORTER speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

NEWS.—It will be seen by reference to the column that the army in Mexico has the slight reverses, and that Cassius M. is son of war. He would have done dying at home and continuing to labor in the cause.

—, with some confidence, by those who now, that an attack on Vera Cruz was to be made,—that General Scott was destined for this purpose, and that the assault by land and water simultaneous movements of Gen. Scott appear to justification. It is not improbable that we are in a battle in that quarter in the course of

THEY ARE GOING TO THE CHURCH.—The Boston Reporter speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

THE BOSTON REPORTER speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

THE BOSTON REPORTER speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

THE BOSTON REPORTER speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

THE BOSTON REPORTER speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

THE BOSTON REPORTER speaking of the Tracts, *Anti-Mission*, Baptists, &c., in states, says: “Anti-Bible would sound as Anti-Mission.”

—In our last we stated that the delegates in Delaware had passed an act of slavery in that State, and expressed in that the Senate would sanction the same, were disappointed, however, the vote in giving a tie, 4 for, and 4 against it. This will, we doubt not, be looked to when Delaware will array herself on the free states. The people there are in question, which is enough to insure success.

—A bill for the relief of Ireland passed on Saturday last, by a vote of 27 to 10, authorizes the President to cause to such provisions as he may deem proper, and to transport the same in a vessel to England, and to be presented to the Government of the United Kingdom of Great Britain, for the sum of thousand dollars for this purpose.

CHRISTIAN SECRETARY.

Poetry.

The Spirit of Poetry.

BY MARY HOWITT.

Men build to thee no shrine,
Yet every holy place is filled with thee;
Dim groves and mountain-tops alike are thine,

Spirit of Poetry!

Island and ocean peak;
Seas where the heel of ships shall never go;
Cots, palaces, and graves; while'er can speak
Of human love or woe.

How thou hast cast a glory
Over the dust of him sublimely wise,
The blind old man, with his immortal story
Of a lost Paradise;

How thou, by mountain-streams,
Met'st the poor peasant, and from passion's leaves
Refined his soul, woeing with holy themes
In Mary's voice from heaven.

Thou didst give the key
Of their sealed-up depths, like that old mystery
Of the wand-stricken rock.

All these I see, and more;
All crowned with glory, loftier than their race;
And trembling, I shrink back, aghast and poor,
Worthy of thy grace.

For what am I, that thou
Shouldst visit me in love, and give me might
To touch, like these, man's heart, his pride to bow?

Or, erring, lead him right?

Oh! dost thou visit me?

Is it thy spirit that I feel in all;

Thy light, yet brighter than the sun's, I see?

I think this spiritual call?

It is! it is! Though weak
And poor my spirit, thou dost condense
Thy beauty to unroll, and with me speak
As gentle friend with friend.

With thee I walk the ways

Of daily life; and, human tears and sighs
Interpreting, so learn to love my race,

And with them sympathize.

Hence is it that all tears
Which human sorrow sheds are dear to me;

That the soul struggling with its mortal fears
Moveth me mighty.

Hence is it that the hearts
Of little children and unpracticed youth
So gladden me with their unworlly arts,
Their kindness and their truth.

Hence is it that the eye
And sunken cheek of poverty so move—
Seen only by a glimpse in passing by—
My soul to human love.

Spirit, I will not say

Thou dost not visit me; nor yet repine,

Least mightily though I be, less great than they

Whom thou hast made divine.

Religious & Moral.

Pompeii.

BY REV. ROBERT TURNBULL.

After satisfying ourselves with the contemplation of the crater, we decided to send our guide with the horses back to Resina, and go to Pompeii by the other side of the mountain, a thing which would never be dreamt of, except by enthusiastic pedestrians. On going round the crater, and arriving at the brow of the decent, another magnificent landscape burst upon our view. Far down, reposed a rich and beautiful valley, filled with cornfields, vineyards and orchards, bounded by high volcanic mountains in the opposite direction, and forming a vast natural amphitheatre, with the brown ruins of Pompeii, which we could easily descry, in the centre, the sea on the one side, and Castellamare glittering among the woods on the shore. Indeed, the sea here sweeps inland, and forms a bay similar to that of Naples, gracefully curving from Mount Vesuvius, on the one side, to the high mountain range which bounds it on the other. Between the foot of the mountain and Pompeii, lies a rural village, "bosomed high mid tufted trees," while far to the left nestles another of a similar description, the name of which we did not learn. We stood for a time, and feasted our eyes upon the rare and magnificent landscape. But we had a long way to walk, as Pompeii was then perhaps from five to six miles distant, although, from the extreme clearness of the atmosphere, and the gradual descent of the mountain, it seemed to be much nearer. So we commenced our downward descent, plunging at a rapid rate from point to point, amid the soft sand and ashes of the steep declivity. We ran, and jumped, and walked, until drenched with perspiration. And although we must have proceeded at the rate of five or six miles an hour, it seemed as if we should never reach the bottom. At last we came to the region of cultivation, and wandered amid the grape vines, which grow with surprising luxuriance, upon the sand and ashes of the mountain. We shortly entered a good pathway, and reached a cluster of houses, where we were compelled, from fatigue and exhaustion, to rest and refresh ourselves. We found a rustic tavern, with a fine range of wooden benches in front, covered with beautiful vines and figtrees, which clustered over it so thickly as to form an impervious and most delightful shade. The good people, who seemed all curiosity to know who we were and whether we were going, with great kindness of manner, provided us with excellent bread, goat's milk cheese, and a flask of the pure juice of the grape, and seemed to watch our movements with great interest and delight. Such a visit, it is to be presumed, was something new on that side of the mountain, and so we took no pains to check their curiosity. They were by no means rude, but exceedingly good-natured and cordial. Here, then, we sat an hour, perhaps, eating and chatting, and almost falling asleep, under our host's "own vines and fig-tree, none daring to molest us or to make us afraid." But Pompeii was before us, and so we paid, somewhat liberally, for our provisions, shook hands with

our friends, who stood looking after us as long as we were in sight, and proceeded, somewhat more gently and gradually than at first, down the slope of the mountain. We passed through the village which we saw from the summit, in which some kind of manufactures seemed to be going on, as we heard the click of the loom in several of the houses as we passed; and after walking some miles, arrived at "the city of the dead," just as the mellow sun was beginning to descend beyond the mountains. It was a hushed and hallowed hour, and a most befitting time to visit a place so silent, so deserted and deathlike. It was at such an hour, or perhaps, a little later, that it was visited by Rogers, as described so beautifully in his poem of Italy.

"Once did I linger there along 'till day,
And, alighting, the calm of twilight came,
So grateful, yet so solemn. At the fount
Just where the three ways meet, I stood and looked,
(Twas near a noble house, the house of Paus.)
And all was still, as in the long, long night.
That followed, when the showers of ashes fell,
When they that sought Pompeii sought in vain;
It was not to be found. But now a ray
Bright and yet brighter on the pavement glamed,
And on the wheel track worn for centuries,
And on the stepping stones from age to age,
Over which the water creeps full and clear.
The sun was rising, and at once revealed
The name of every dweller, and his craft;
Shining throughout an unusual lustre,
And lighting up this city of the dead."

The city of Pompeii seems to have been of a square form, or nearly so, surrounded with walls and towers, parts of which are yet standing. The streets are narrow, and paved with large rough blocks of granite lava, in parts of which are visible the deep tracks worn by carriages of old. It was overwhelmed chiefly by showers of hot ashes and sand, and hence not much more than the roofs and upper parts of the houses have been destroyed. The walls, courts, and other principal parts of the buildings are in excellent preservation. They are built of stone and brick, plastered and stuccoed, adorned with mosaics, fresco paintings, and marble ornaments of various kinds. The better class of houses have inner courts with fountains in the centre, around which are the various apartments, generally very small and of square form. The floors are laid with beautiful mosaics, while the walls are adorned with frescoes, some of which admirably retain their original forms and coloring. A few of the houses that of Diomedes for example, are very large, and supplied with extensive wine vaults, apartments for cinerary urns, places for the worship of the penates or household gods, baths, and other conveniences which are wanting in the inferior houses. The courts were frequently adorned with beautiful marble columns and statuary, all of which have been removed to Naples. We went into the houses of Diomedes, of Sallust, the historian, of Pansa, and others, edifices of great elegance, tho' mostly small and confined, according to modern ideas. The bedrooms are not more than eight or nine feet square, while the dining rooms are but little larger. We were shown the remains of what must have been a splendid edifice, on the door-sill of which is yet visible the word—*Salve! Hail!*—The guide described it as the temple of the Vestal Virgins; but to us it had all the appearance of a private dwelling; and I find that the poet Rogers so deemed it; and as his description is exquisite, I will here introduce it.

"But lo! engraven on a threshold stone,
That world's courtsey, is sacred once,
Has a name, which we may enter.
And lo! a fairy palace! ev'rywhere
As through the courts and chambers we advanced,
Floors of Mosaic, walls of Arabesque,
And columns clustering in patrician splendor.
And now, methinks I hear a gentle laugh,
And gentle voices, mingling as in converse!
And now a harp-string, as struck carelessly.—
And now—along the corridor it comes!—
I cannot err,—a filling of baths!
No, not so; 'tis but a mockery of the sense,
Idly vain! We are but here we were;
Still wandering in the city of the dead!"

We passed softly and solemnly through the street of tombs, "as one of the streets is called, on which the lingering light of day was shedding a shadowy glimmer. Indeed, the whole of the place was tomb-like, tho' beautified by time, and made serene by the bland atmosphere of the climate, and the exuberant verdure and foliage everywhere surrounding it. And oh, how still it was! Not a sound, but that of our own footsteps, disturbed the profound serenity which reigned throughout the whole. Had we stood and listened, we should have heard nothing, perhaps, but a far-off hum, and the beatings of our own heart. The breeze had died away. Not a leaf quivered. Not a bird or beast was seen amid the trees. Not an insect rushed through the air. It was the stillness of death—no, not of death, but of sleep, of tomblike but beautiful repose. But how much alike are death and sleep! And how beautiful sometimes! How linked and blended, at least in the imaginations of good men, with holy memoires, and heavenly hopes.

How wonderful is death!
Death, and his brother Sleep!
One all with lips of lurid blue,
The other, rosy as the morn
When blushing o'er the world! —
But it is not so much among the ruins of pagan antiquity as among Christian tombs, that sleep and death are felt to be brothers, and that the grave is regarded as a place of hallowed repose, "where the wicked cease from troubling, and the weary are at rest."

The place is holy ground:
World, with its cares, away;
A holy, solemn stillness round,
This lifeless, mouldering clay;
Nor pain, nor grief, nor anxious fear
Can reach the peaceful sleep here.

Bury the dead, and weep
In stillness o'er their loss;
Bury the dead; in Christ they sleep,
Who bore on earth his cross;
And from the grave their dust shall rise,
In his own image to the skies! —
Montgomery.

We lingered some time in one of the principal streets of Pompeii, examining with much interest the remains of several shops, which appear to have been occupied by the retailers of wines, perfumes, and so

forth. They are little square places, niches, you might call them, with marble counters open to the street, and small fountains behind for the wines or liquors. On one of them may be seen the marks of glasses, which had worn smooth spots by long use. We stepped into a baker's, and saw the old fashioned stone mills for grinding corn by the hand, and the oven for baking bread.—

Beyond this are the remains of an ancient hotel, fronted by a long row of columns. On the other side is the Temple of Fortune, and further on, the Forum, which must have been at once extensive and splendid. In form it is somewhat angular, and surrounded by rows of marble columns, many of which are yet standing. But the statues which adorn it have been removed, and placed in the museum at Naples. Near the south-eastern gate is the Amphitheatre, capable, as it is estimated, of containing ten thousand persons. You descend into it by a long flight of steps, and find that, like the theatre in Herculaneum, it consists of a stage or arena, surrounded by marble seats, which appear like the steps of a stair, rising the one above the other in the form of a semicircle. Near the arena are the apartments for the wild beasts. It is supposed that this very place was crowded with people, witnessing the games or spectacles, at the time when Vesuvius began to throw out those showers of ashes and scoria which destroyed the city. How many escaped, and how many perished, we know not. It is supposed, however, that the most of them had time to escape.

Pompeii must have been a wealthy and luxurious place. Multitudes of rich patriachs had their residences here. Its statuary and other ornaments were abundant, as well as beautiful. All the public buildings, and many of the private edifices, were ornamented with painting and sculpture. Costly mosaics, and elegant frescoes, every where about. But the people, like the inhabitants of ancient heathen cities generally, were sunk in effeminacy and vice. We have seen some pieces of statuary and vessels connected with the worship of their gods, and some ornaments even of private houses, which give uncontested evidence of the fearful immorality in which they were plunged. The destruction of their city, therefore, though accomplished by natural means, must be regarded as a righteous judgment of God. And hence it was a solemn thing, at the hour of twilight, to wander through its silent streets, to gaze upon its ruined palaces and temples, to look into its deserted halls, and hear the echo of our footsteps on the pavement of its vast and blood-stained amphitheatre!

(Concluded next week.)

Cheating Ministers.

We recollect that Andrew Fuller, in comparing together the morals of Socinians and Orthodox Christians, admits that it is not very improbable that some of the very worst of men may be found in Orthodox churches, because, that if a man is hypocritical, the higher his profession, the worse his character. We should have no occasion to stumble at the general system of Evangelical piety, if in Evangelical churches, here and there, an individual should be found, whose want of the high and Christian principles of true honor, and of unflinching integrity, and whose indecorous littleness, and indecent niggardliness, and stupid insensibility to "whatsoever things are true, and honest, and of good report," should leave far behind the ordinary meannesses of worldly men. The indecencies of such men are the more apparent, from their contact with true Christian benevolence and kindness.

A correspondent has sent us a homily on such pecuniary transactions of church members towards their ministers, as might well make an honest man blush to read them. Take the following as a specimen: "Last spring, a brother told me that he traded with his late deacon to the amount of his subscription, or tax, for his support, and paid a high price for things. Then he felt at liberty to purchase where he could do the best. The deacon could not endure it, and told him, that if he did not trade with him he could not bear him preach. The brother urged his situation, poverty, in extenuation, but to no purpose. He did as he chose, and, at the next annual meeting of the Society, was forced to resign."

We think that such miserly, covetous, self-willed, and self-sufficient deacons are the exception, and not the rule. We have had not a little experience, just the opposite of this. We have received articles from deacons and church members, because they were very nice, and at a reduced cost.

We have another reason for not publishing the article of our correspondent.—Shrewd readers would throw back a portion of its censures on the ministry.—Strange, they would say, that good preaching has not made the church members better. They will remind us, that bad scholars sometimes imply not very skilful instruction. Very mischievous subjects commonly bespeak a government wanting either in wisdom or energy, or in both. If such experiences as our correspondent describes among ministers, should prick up their conscience to a more frequent, and full and correct development of the necessity and of the nature of moral honesty—it would be one of those cases where a wonder-working Providence educates good out of evil.—Zion's Ade.

There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no policies like those which the scriptures teach.—Milton.

A Statesman's Tribute to the Baptist Tinker.

It is related of the celebrated Pinckney, of South Carolina, that he was present at a meeting in Charleston about fifty years ago, at which each member was allowed to propose books to be purchased for a public library. When called upon, in his turn, he named BUNYAN'S PILGRIM'S PROGRESS. His proposal was received with shouts of laughter. "Laugh while you may," said the statesman and orator, "that is one of the most remarkable works the world ever possessed!"

Such a proposal would not excite laughter anywhere in the United States at the present day. A few years ago a bill was proposed in the Georgia Legislature to prohibit the peddling of books, &c., when a member from Upper Georgia arose and said, "There would be rebellion in Georgia if the people could not get Bateman's Drops and Pilgrim's Progress!"

The American Tract Society has contributed not a little to make Banyan a common and a cheap book. It has circulated more than 100,000 copies; and having nearly worn out a set of stereotype plates, has recast it in large and beautiful type, with elegant engravings, still keeping the price within the means of all.

A Beautiful Picture.

A mother, teaching her child to pray, is an object at once the most sublime and tender the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companion of our earthly pilgrimage, through whose ministrations we are inclined to do good and turn from evil. The image of the mother becomes associated in the infant mind, with the invocation she taught him to pray to his Father who is in heaven. When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

Pompeii must have been a wealthy and luxurious place. Multitudes of rich patriachs had their residences here. Its statuary and other ornaments were abundant, as well as beautiful. All the public buildings, and many of the private edifices, were ornamented with painting and sculpture.

Costly mosaics, and elegant frescoes, every where about. But the people, like the inhabitants of ancient heathen cities generally, were sunk in effeminacy and vice.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.

When the seductions of the world assuage his youthful mind, that well remembered prayer, to his Father who is in heaven, will strengthen him to resist evil.